THE

HERALD OF TRUTH.

And HE that sat upon the throne said, "BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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EXPLANATION OF OUR LORD'S TRANSFIGURATION, AS RECORDED, MATTHEW, XVII. 1, 5.

"*Jesus taketh Peter, James, and John into a very high mountain, and was transfigured before them; and his face shone as the sun, and his raiment was made white as the light: and behold there appeared unto them Moses and Elias talking with him: and behold a bright cloud overshadowed them, and behold a voice out of the cloud, saying, this is my beloved Son in whom I am well pleased: hear ye him.*"

The reason why the Lord took up Peter, James, and John, was because by them was represented the church, as to faith, charity, and the works of charity; that it was in an high mountain, was because mountain signifies heaven; that his face shone as the sun, was because face signifies the interiors, which, because they were divine, shone as the sun, for the sun is divine love; that the Lord's garments became white as the light, was because garments signify divine truth proceeding from himself, so also the light; that Moses and Elias appeared, was because both of them signify the word, Moses the historical word, and Elias the prophetical word; the reason why a bright cloud overshadowed them, was because a bright cloud signifies the word in its *literal* sense, in which is its *internal* sense; that 'a voice out of the cloud said, this is my beloved Son, in whom I am well pleased, hear ye him," was because a voice out of the cloud signifies divine truth out of the word, and beloved Son, the Lord's divine human; and forasmuch as divine truth is from him, and thence all the truth of the church, it was said, out of the cloud, "in whom I am well pleased, hear ye him:" that it was *the divine human* of the Lord which was thus seen is evident, because the divine itself (or the essential godhead) cannot appear to any one, except by the divine human, according to the Lord's own words in John: "No man hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, he hath declared him." And elsewhere, "Ye have neither heard the voice of the Father at any time, nor seen his shape."—See John i. 18, and chapter v. 37.

Mr. Editor,

SIR—If you think the following explanation of Mark ix. 43, &c. worthy a place in your publication, you are at liberty to insert it.

"*And if thy hand offend thee, cut it off; for it is better for thee to enter into life maimed, than having two hands to be cast into hell, into the fire that never shall be quenched, &c. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched, &c. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where their worm dieth not, and the fire is not quenched.*" I shall endeavor to explain the above in the way and manner this scripture has been opened to my understanding without regard to science or natural instruction. The word of the Lord in its inmost contents or spiritual sense breathes forth nothing but mercy, nor is any thing to be cut off but that which offends or hinders our conjunction with the Lord, who is essential love and essential wisdom, and consequently essential life. Mankind in a state of reformation or conversion, which is a state preceding regeneration, are but in the appearance of truth, and are apt to suppose that goodness and truths are their own, and attribute to themselves a degree of merit; but in the course or process of regeneration we are led to perceive, that the ability to do good is not of ourselves but of the Lord, and that to suppose otherwise offends or hinders our conjunction with the Lord, who is essential life; therefore we are to cut off that hand or remove propriety, that we may be conjoined to the Lord.

"*And if thy foot offend thee,*" *&c.* Foot corresponds to the external of man; whatever therefore in the external man, such as evil concupiscences and affections, that hinder us from coming into conjunction as above, are to be removed.

"*And if thine eye offend thee, pluck it out,*" *&c.* Eye corresponds to understanding, and signifies intelligence: if we therefore suppose that the knowledge of truth and goodness is of ourselves, this also offends or prevents conjunction, therefore it is to be plucked out or removed, that we may attain unto true illumination, and so enter into the kingdom of God; and it appears very manifest to me there is no other way of entering into life but maimed, halt, or blind, for we are not life itself, (that is, love and wisdom, or goodness and truth itself) but organs of life, or organized forms capable of receiving life, that is, love and wisdom, or goodness and truth, from the Lord. If we suppose we are perfect in ourselves, our state is not changed, and we are in self-love, the fire that never shall be quenched: but if through the divine mercy we put off propriety, and submit ourselves to the Lord, and acknowledge that the ability to do good and to think true is from the Lord, then we are in truth that has its essence from good.

"*For every one shall be salted with fire, and every sacrifice shall be salted with salt;*" or according to truth grounded in the rational principle, agreeable to what is written in the cxviiith psalm; "God is the Lord that showeth us light: bind ye therefore the sacrifice with cords even unto the horns of the altar."

EXPLANATION OF MATTHEW, II. 12.

"*He shall baptize you with the Holy Spirit and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.*"

By baptizing with the Holy Spirit and with fire, is meant the reformation of the church, and the regeneration of the man of the church by divine truth and divine good; baptizing means reforming and regenerating; the Holy Spirit means divine truth proceeding from the Lord, and fire denotes the divine good of his divine love; by the wheat that he shall collect into the barn, is meant good of every kind derived from a celestial origin, which the Lord will preserve to all eternity, consequently those who are principled in that good; and by the chaff which he shall burn with fire unquenchable, is meant the false of every kind derived from an infernal origin, which the Lord will destroy, consequently those who are principled in that false: by the fan is signified separation, and by the floor is meant the place where that separation takes place (*which is the world of spirits.*) See Apoc. Explained, n 374.

REMARKS BY AN ANONYMOUS CORRESPONDENT.

Were I endued with wisdom, and my mind enlightened with the knowledge of truth, it would be a pleasing employment to communicate the uses thereof to the ignorant for their instruction, and to the wise for their improvement; for wheresoever there is an ear to hear, and a mind to receive, there ought the maxims of truth to be made known: but being sensible of my inability to the task, it is with diffidence I submit any thing produced by my pen to the public, neither should I now attempt, but to add my testimony to the great truths revealed in this our day in the writings of Emanuel Swedenborg, truths indeed, a diligent perusal of which will yield instructive delight to an impartial and attentive reader beyond his most sanguine expectations.

But I know some men, when they lay hold of an opinion, are desirous of remaining in it; for, say they, one human proposition hath as much authority as another. True, if reason maketh not a difference, therefore let none who are endued with reason confine themselves to follow a sect, but judge for themselves. Is it not time that every one should see to it,that what he receives is truth and not appearance only? There are numbers of persons whose goodness and understanding want nothing more than to have these works (hitherto nearly unknown) put into their hands; they would soon discover the rational doctrines therein contained. And those who have remained tied to some mode or form of worship without daring to judge for themselves, would they but give them a fair reading, would soon see into the loss they have already sustained; and would only be sorry any ignorant remarks or epithets should ever have hindered them from perusing them sooner; and then they will long for others to partake with them in those by far the most sublime truths that man was ever acquainted with. Who has not a bosom companion, a parent, a brother, a sister or a relation ? nay, who would not wish for all the world to see into those spiritual and heavenly productions? and no doubt but by the time we ourselves can lay aside all prejudice, sin itself not excepted, and a proper degree of order is established among the members of the New Jerusalem, many, yea multitudes will be ready prepared to join us in these delightful pursuits of love and wisdom.

But it may be asked why am I so sanguine in my expectations of these goods and truths alluded unto being received? You might with as much propriety ask, why should every one see by the light of the sun? For as there is but one sun to give light and heat to this natural world, so there is but one God to give love and wisdom to the spiritual world, or to warm the affections and illuminate the thoughts of man by the influx of his love and wisdom into the will and understanding of man; which great truth is now brought to light at the second coming of the Lord. This is the time spoken of by the Lord, John xvi. 25. "I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." Now every one may know, if he is truly willing, that he who spake these words is in the Father, and the Father in him, just as light and heat are in the sun. Only come to the light and judge for yourselves. Take away natural light and you cannot see the sun, nor any thing else; neither can you see the Lord, nor clearly distinguish any truth in doctrine without spiritual light.—This is so fully illustrated in the writings of our divinely inspired author, that every one who is truly willing may discern and understand for himself.

But much is implied in being truly willing. To many it requires the greatest sacrifice, before it can be properly said that they are willing. Suppose one connected with a body of professing people, none of whom believe a word respecting the new dispensation, or New Jerusalem, spoken of in the Revelations, which is now descending from the Lord

out of heaven; his nearest and dearest relations and friends deride it, and he is ready to doubt in his own mind, saying, it is a strange system of religion, and quite contrary to all others. True, these and tenfold stronger hindrances may present themselves: but examine well from what quarter they come, try the spirits whether they are of God: if you ask by what test? I answer, go to the Word of the Lord himself, not to the writings and teachings of popular ministers or preachers, lest there should be in any of them a lying spirit as there was in the mouths of Ahab's prophets, but go to the word of the Lord himself, to that word of which "*not a jot or tittle shall fall to the ground until all shall be fulfilled.*"

There will doubtless be many hindrances especially to those who have been long in other doctrines, yet persevere, continue to investigate for yourself, nor rest until you are fully satisfied of the true object of worship: else how can you love him with all your heart, mind, soul, and strength? can you love a being you suppose you can have no true conception of, saying "it is a mystery;" nay, it is impossible: you may be persuaded to think you do, but minutely examine your thoughts, and you will find you cannot. Therefore persevere until you are satisfied in this very thing. It was David's advice to his son Solomon, saying, "Know thou the God of thy father;" then think not that you have attained the true knowledge of the Lord, so long as you are in the ideas of justification by faith alone, or of Christ dying to appease the wrath or make some atonement to the Father. These doctrines divide the Deity, who is nevertheless indivisible. I notice these hurtful doctrines, because after they have been in the memory, thoughts, and imaginations, through the education and constant teaching any one hath been accustomed unto for a long series of years, they are with difficulty rooted out. But my friend, if that doctrine be true, what becomes of children, heathens, and those who have not these opinions after death? Predestination is so cruel, I need not mention it; the very thought thereof is too great a shock to a feeling mind: neither can those who favor and seek to confirm this doctrine, ever have a true knowledge of the God of love.

After having attained unto the true knowledge of God, who is the Lord Jesus Christ: what you have next to do, is to abstain from all evil, as sin against the Lord, or against goodness and truth, or love and wisdom, which is the same thing; for how can goodness and truth pervade your bosom, if you suffer the opposite which is evil and false? Therefore it is that the Lord saith, Mat. xvi. 2. "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."

FOR THE HERALD OF TRUTH.

[*The following observations were made by a Calvinist on reading the review of Mr. Wilson, the answer of Senex, and several other articles published in Nos.* 13 *&* 14 *of the Herald of Truth.*]

The objections brought forward by the Rev. Mr. Wilson to the effusions of the Swedish scribe, are ten in number; one only of the ten is attempted to be answered by Senex, and that, it is but candour to say, not satisfactorily. For viewing Christ as a teacher, he taught in vain, if men to whom he addressed his teachings, could not possibly understand him, until the new light, the spiritual and celestial sense of the scriptures was made known through Swedenborg. This makes him as a teacher superior to Christ most assuredly, and it is not surprising that Mr. Wilson opposes it with warmth, a pretension he must consider most unwarrantable. I should have been pleased to see the answer of Senex to the other nine objections. An enquirer cannot be satisfied with a mere general declaration that they are founded in error or misapprehension and that it would not be difficult to answer them. Nor does it answer the objection to say that Swedenborg acknowledged his illumination to be from the Lord. The objection is that the Evangelists who recorded what Christ taught, and the Apostles who commented and enlarged thereon under direction from the spirit, did not understand what they wrote, nor could others until Swedenborg explained; thus making the true knowledge of God's word dependent entirely on Swedenborg. This we can never admit.

I know of no christians that teach and believe charity to consist in mere alms giving to the poor. We are taught expressly by St. Paul that though we give our bodies to be burned, and bestow all we have, on the poor, we may still want the principle that constitutes charity. It, according to him, seems to include almost all the christian virtues, and none can mistake it, who attend to his description of it. Let us not err in supposing we want any new light on this subject, or that any thing can be added to what the Holy Spirit through Paul has revealed to mankind. The holy practice of what is inculcated by him, is what is wanted. That the power to act according to the precepts of the Gospel is from God, who is the author of every good and perfect gift, no reasoning christian can doubt.

Of the changes which occur to the disembodied spirit, Holy scripture gives us only general ideas. We may conclude rationally that our faculties expand greatly when freed from their muddy vesture.—All particular ideas as to their change, not having divine authority, we are at liberty to consider as human fancies, and to reject as interfering with what, it has not been thought proper to reveal.

Christ came into the world to save that which was lost. No human being could have been saved by any other plan. If any other could have suffered, divine wisdom would have devised it. It is his plan, and we must adore his wisdom, justice and goodness, that such a way was opened. By scripture it appears that the angels who lost their first estate perished irretrievably; one act of rebellion on their part forfeited heaven forever. We would have been precisely in the same predicament, had not Jesus become our surety. He paid down the ransom for us---his blood cleanseth from all unrighteousness. But we have to repent and forsake our sins, not crucify him daily—we must believe in him as our all sufficient Saviour and Redeemer—and obey his commands, and live a godly, righteous and sober life, in which he will assist us by the influence of his spirit. I take this to be the sum and substance of christianity, every thing else the shadow.

The particulars of faith on the part of man are: 1. That there is one only living and true God, displaying himself in three persons (for want of a better phrase) indissolubly, indiscribably, ineffably united, each having distinct offices, but with the same attributes. 2. Saving faith is to believe in Jesus Christ the son of God, our Redeemer, our Saviour, whom God has accepted and appointed as our Mediator—a propitiation for our sins, who hath wrought out a perfect righteousness, by strict compliance with the demands of the law for us—which we are by nature unable to do ourselves. 3. That all evil is to be shunned, because all sin is odious in the sight of God, and he will in no wise pass it over. 4. That we ought to practise good because God hath commanded it. 5. That we should do good actions, because if a disposition to do good is perceived to actuate us, we are sure that not living in us by nature, it must be by an influence derived from God, which is at the same time a proof of his grace or favour, and the greatest possible incentive to good actions.

p. 261. "*The writings of St. Paul not to be considered as the word of Jehovah.*" Now here St. Paul and the Baron are directly at issue, the words and actions of Jesus Christ are narrated by four Evangelists of equal authority, fully entitled to the same credence—though Mark and Luke were not Apostles—the latter is the writer of the Acts, and there relates the miraculous conversion of St. Paul—Paul himself in his Epistles recognizes the truth of the narrative. "Paul an Apostle, a servant, called by Jesus Christ, separated unto Jesus Christ." "For God is my witness, whom I serve with my spirit in the Gospel of his Son." "I say the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost." He calls himself the minister of Jesus Christ to the Gentiles, ministering the Gospel of God. "I have whereof I may glory through Christ Jesus in those things which pertain to God." "And I am sure when I come unto you, I shall come in the fulness of the blessings of the Gospel of Christ." These are a few of the very numerous and still stronger declarations of Paul of his Apostleship and power derived from his master to preach, and shall we refuse credence

to him, or to speak more strongly cast the lie in his teeth, on the mere assertion of any individual, however learned or great: strong indeed should be the proof, leaving not a shadow of doubt, that he who contradicts Paul as to his power to declare the word of God, and the source whence he derived it—doth himself speak from the influence and direction of the Holy Spirit. Peter says we have not followed cunningly devised fables, when we have made known unto you the power and coming of our Lord Jesus Christ—but were eye-witness of his majesty. For he received from God the Father, honor and glory—we heard the voice saying this is my beloved Son—" we have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light;" no prophecy of the scripture is of private interpretation. "Holy men of God spake as they were moved by the Holy Ghost." Now here are Paul and Peter, put into the scale on one side—we incline to believe them—we take the church to be established on the foundation of the Apostles and Prophets, as God enables us to discern the light emanating from the Holy Spirit through them. If there be another and greater than these, let it be shown; until it be made manifest we believe, as our fathers have done before us—not because our fathers have done so, as is unfairly alleged. We believe in God, and his Son Jesus Christ the Redeemer. The Sonship we consider essential—Jews and Mahometans reject that doctrine.

10. 395. Arcana Cœlestia. The narrative of the Bible as we have it and understand it, is replete with instruction, and represents the world as God's world, what he has been doing in it, and what he is now and will continue to do in it. To give up our understanding of it for the sense given of it in the *Arcana*, would be a complete slavish submission to the arbitrary construction of another; we would require ample and satisfactory proof of his authority to set aside a book which we profoundly reverence, and take it just as he pleases to give it to us. This would seem to us to be giving up God's book of remembrance as to ancient men and things, and adopting Baron Swedenborg.

REMARKS BY THE EDITOR.

The above writer has touched upon so many subjects, that to answer them all, would require a volume of no inconsiderable size. He seems to wish for the answer of Senex to the other nine objections of Mr. W. and I hope it will not be long before he will be gratified, and I have no doubt, unless his spiritual vision is entirely closed, that he will in such case, discover something besides "mere assertions." He observes that it is not surprising that Mr. Wilson opposes even with warmth the pretensions of Swedenborg; but I would ask, what right has Mr.

Wilson or any other Calvinist to show any warmth, or find any fault with Swedenborg or any other writer, however deep he may be in error. For if Calvinism is true, "God has foreordained every thing that comes to pass," and it is impossible that any error, evil or heresy ever could appear on earth but what God had foreordained. Be the errors then of Swedenborg ever so great, he has bronght them forward in conformity with the will and determination of God; it was impossible that he should do otherwise; he was only a finite being and altogether unable to withstand the irresistible decree of omnipotence. What right then has Mr. W. to complain or be displeased? Is he angry that Jehovah should decree such things, or is he angry that Swedenborg should obey the decree? It must be one or the other, or there can be no truth in his darling doctrine of predestination.

It is truly astonishing that because Swedenborg has been the instrument of making known the internal sense of the word, that Mr. W. and the above writer should think that he places himself above Christ. The same objection might be brought with the same propriety against every inspired penman either of the Old or New Testament, for all of them have declared some truths to the children of men which the Lord himself did not in his own person declare. The truth is, that the Lord has in all ages of the world made use of chosen instruments to make known his will on earth. All heavenly wisdom is from the Lord, whether he declares it himself, or whether he communicates it to the world through the instrumentality of Isaiah, Jeremiah, Ezekiel, Matthew, Luke, St. John the Revelator, or Emanuel Swedenborg.

On the subject of redemption, the above writer amongst other common place remarks, observes that "he [Christ] paid down the ransom for us, his blood cleanseth from all unrighteousness." It is very plain that this writer, as well as all the clergy of the Old Church, has used these expressions without any definite meaning. "*He paid down the ransom for us.*" According to this expression we were under the controul of some power or being, to whom this ransom was paid, in order that we might be restored to liberty. The question here naturally arises to whom were we in bondage? Was it to our heavenly Father, who was continually bestowing innumerable mercies upon us? Did he hold us in thraldom, and refuse to release us without satisfaction? It must be so, if the vicarious atonement is true, for we are told by the votaries of that doctrine that the ransom was paid to him. But scripture informs us that "*his yoke is easy and his burden light.*" And for once the Old Church are consistent enough to admit, that we are in bondage to sin—to the power of darkness—to the Devil. And yet they do not pretend that the ransom was paid to him. No it was paid to God the Father. Why? Because he was angry with us, inasmuch as we had suffered ourselves to be brought under subjection to the Devil. He would not forgive us without satisfaction. He would punish us because we had suffered the Devil to enslave us. He would

render us miserable, because the Devil had rendered us miserable. He would destroy us, because the Devil had destroyed us.

But let us examine for a moment the justice and use of vicarious punishment. It is in agreement with the laws of God and man, that children should love and obey their parents. Some children disregard these wholesome regulations, and thus these just and salutary laws are broken, or to speak more properly they are disobeyed. Now what is to be done that this evil shall be remedied? Why it is plain that these children must be brought back into that state of mind that they will love and keep these holy laws. Will it have any such tendency to punish with death the most innocent and obedient child in the community? Would it not show a total disregard for justice, to punish the innocent? And beside it can have no bearing on the case in question. And we are told in the word of God that one person shall not be punished for the sins of another. "*The soul that sinneth it shall die.*" But if the common doctrine of Atonement is correct, these declarations of the Holy Word cannot be true; for according to that, the innocent shall suffer for the guilty, and the soul that sinneth it shall not die. Indeed so inconsistent and absurd is this doctrine, that I have no hesitation in declaring that if all professing christians of every description were at this time to commence a careful unprejudiced and dispassionate examination of this subject, that in one year, not a single votary of the vicarious atonement would be found in Christendom.

"*His blood cleanseth from all unrighteousness.*" This is a very common expression, but what definite ideas do these mighty sticklers for the literal sense of the word attach to it? None, that I could ever discover. By blood is literally understood, the material blood of our Lord's material body, which was shed upon the cross; by unrighteousness, is signified spiritual evil, or the depravity of the soul. Here let me ask, how is material blood to cleanse and remove spiritual impurities? How are these two things to be brought into contiguity, and how can the former be made to act upon the latter? And even if it could be done how is the material blood of our Saviour to be obtained, unless we can so far divest ourselves of common sense as to believe in the catholic doctrine of Transubstantiation? But even if it could be obtained, it would not produce the effect proposed, for material blood, to say the most of it, could only wash away material impurities, whilst the impurities of the soul which are spiritual, would of necessity remain untouched. But it is very evident that this expression ought not to be understood literally at all, but spiritually. When our Lord administered the supper to his disciples, he called the bread his flesh and the wine his blood. Now it is evident that he referred to something more than material flesh and blood, and bread and wine, for he says that his flesh and blood came down from heaven, and nothing material ever did or ever can come from there. But if by the flesh of our Lord is signified divine good, and by his blood divine truth, we can easily perceive how the reception and appropriation of these can cleanse us from all unrighteousness.

EXTRACT FROM THE WRITINGS OF EMANUEL SWEDENBORG.

On the Faith supposed at this day to be alone saving, viz: That God the Father sent His Son into the world, that by the passion of His cross He might effect propitiation, redemption, and salvation.

This faith, if understood according to the ideas of the defenders of faith separate from life, and according to the preachings from the doctrines thence derived, is no faith, as may appear from all and singular the things which are contained in it, and which flow as consequences from it, which are: I. That there is propitiation, viz. the propitiation of God the Father, by the passion or the blood of His Son. II. That there is mercy or compassion of God the Father for the sake of His Son. III. That there was a bearing of our iniquities by the Lord, and thence liberation from them. IV. That there is given what is imputative, and thus that there is an imputation of the Lord's merit, by which we are saved. V. That there is intercession of the Lord with the Father. VI. That there is redemption and salvation without the means of life and faith, and, of consequence, immediate mercy. VII. That in such a faith there is no religion, but that it is empty and void. VIII. That neither is there in it any faith in the Lord, nor acknowledgment of the Divine [principle] in his Human. IX. That consequently the trust and confidence of that faith, which is at this day received for the only saving faith is an empty sound. X. That saving faith is altogether different. But inasmuch as it is the confession of almost all who are of the church, that the Lord suffered on the cross for our sins, and that He transferred them upon Himself, and bore them, and thereby not only reconciled the Father but also redeemed us from hell, and that by this merit of the Lord we may be saved if we only believe it from trust and confidence, it is necessary that it should first be examined, whether such things are to be understood according to the commonly received opinion of them. I. Then as to what respects, *propitiation, viz. the propitiation of God the Father, by the passion or by the blood of His Son:* this involveth a rejection or alienation of the human race from some anger or vengeance which is called vindictive justice, which was laid upon the Son by God the Father, in order that by the passion of the cross, He might be reconciled to the human race, and so be rendered propitious: but who cannot see, that to reject from Himself the human race, or from justice to take revenge of their alienation is contrary to the Divine essence, which is love itself, mercy itself, and goodness itself? Indeed such vindictive justice cannot have place with any angel, and scarcely with a virtuous man, much less with God. Who doth not also see that it is hard to think, that such vengeance was laid upon the Son by His Father, or that He

took such vengeance upon himself, and that, from the consideration and remembrance thereof, God the Father hath mercy, and not from the divine love itself, which in its essence is infinite, eternal, and immediate to all mankind? Wherefore I do not know how any one can think from God, and with God, that he is rejected of God, and that therefore by the will of the Father the Son became accursed and was thereby made a propitiatory and throne of grace. Besides justice is a divine attribute, but not vindictive justice, and still less in one for the sake of another: if it is not according to justice, neither is it according to divine order, for one to be saved for the sake of another or by another; nor can God be reconciled by any other means than by the repentance of man himself; that to be saved by the Lord, and also by the passion of the cross, and so from the Lord, is propitiation and expiation, will be seen in what follows. II. As to what respects *the mercy and compassion of God the Father for the sake of the Son;* the customary supplication in the churches, and by the men of the church, at home and abroad, when they are in pious worship, is, that God the Father would have mercy upon them for the sake of the Son, and for the sake of His passion of the cross: this supplication flows from the faith received concerning the propitiation or reconciliation of the Father by the Son, as mentioned above; likewise from the doctrine of the church concerning justification by faith alone without good works; and whereas the defenders and vindicators of that doctrine separate the life, which is of good works, from faith, they could not acknowledge any other for saving faith, than that God the Father sent His Son, and that by the passion of His cross He is moved to mercy; hence that supplication is at this day received by the people at large as the only one that can enter heaven and move God, and as being efficacious if it be uttered with an acknowledgment grounded in a sort of trust and confidence, though deferred till the hour before death. That nevertheless that supplication hath nothing of life in it from truth and goodness, may appear from what has been said above concerning propitiation and reconciliation, and the Father's mercy therein originating; likewise from what will be said presently concerning the bearing of our iniquities by the Lord, concerning the imputation of His merit, concerning intercession, salvation, and redemption, as now taught without the means, which are of the life: in this place we shall only observe, that it is never granted to any man of the church to approach God the Father immediately, and to entreat Him for the sake of the Son, for it is the Lord who is to be approached and entreated, inasmuch as no one cometh to the Father except by the Lord and in the Lord, and the Lord equally as the Father is God, infinite, eternal, uncreate, omnipotent, and neither of them is first or last, or greater or less, but they are altogether equal: that no one cometh to the Father except by the Lord, the Lord Himself teacheth in John: "*No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath brought Him forth to view,*" i. 20: again: "*Ye have never heard the voice of your*

Father nor seen his shape," v. 37: and again: "*No one knoweth the Father save the Son, and he to whom the Son will reveal Him,*" xi. 27: and again: "*Not any one hath seen the Father, but He who is with the Father, He hath seen the Father,*" vi. 46: and again: *I am the way, the truth, and the life, no one cometh to the Father but by Me,*" xiv. 6. The reason why no one cometh to the Father except in the Lord, is, because the Father and He are one, as He also teaches in John: "*If ye know Me, ye know the Father also: he who seeth Me, seeth the Father; Philip, believest thou not that I am in the Father and the Father in Me? believe Me, that I am in the Father, and the Father in Me,*" xiv. 7, 11: and again: "*I and the Father are one, that ye may know and believe that I am in the Father and the Father in Me,*" x. 30, 38: add to this, that the Lord is God of Heaven and earth, as He teacheth in John iii. 45: chap. xvi. 2; Matthew xi. 27: chapter xviii. 18; and therefore also is to be approached. It is also to be observed that unless the Lord is approached, man cannot possibly think with angels, inasmuch as all angelic thought concerning God is concerning God-Man, and it is not possible for them to think otherwise concerning God, and consequently concerning things divine, inasmuch as their thoughts proceed according to the form of heaven, and heaven is heaven in the form of man: but on this subject more will be said elsewhere. III. As to what respects *the bearing of our iniquities by the Lord, and our consequent deliverance from them,* this is not true according to the common idea, which is that the Lord transferred upon Himself the sins of the world, and cast them down to hell, and so took them away; this they conclude from the words of John concerning Jesus: "*Behold the Lamb of God who taketh away the sins of the world,*" John i. 29: and from Isaiah where treating of the Lord it is written, "*He hath borne our diseases and sorrows, and carried our iniquities,*" liii. 4, 11: but what is signified by carrying iniquities has not yet been understood in the churches, wherefore it shall be explained: it was according to divine order that the prophets should represent the state of their church, they might hence become acquainted with the nature and quality thereof, as may appear from the following instances: that Isaiah was commanded *to go naked and barefoot three years, for a sign and a prodigy:* chap. xx. 2, 3: whereby he represented that there were no longer any truths in the church, for this is signified by going naked and barefoot: that Hosea was commanded *to take to himself a woman of whoredoms, and children of whoredoms, because the earth had committed whoredoms,* chapter i. 2, and following verses; by a woman of whoredoms and children of whoredoms was signified the church which falsified the truths of the Word: and that Ezekiel was commanded, "*to take to himself a tile and pourtray Jerusalem upon it, and lay siege to it, and to lie upon his left side three hundred and ninety days, and afterwards upon his right side forty days. Likewise to eat a cake of barley, &c. made with the dung of an ox; and it was said, that so should they want bread and water in Jerusalem, and pine away for their iniquity,*" chapter iv. 1. to end;

whereby was signified that the church would be destitute of goods and truths, and be in mere falses and evil; and it is said, *that thereby he should carry the iniquity of the house of Israel*," verses 4, 5; yet he did not thereby take away their iniquities, but only represented them, and this because a prophet signified doctrine from the Word, thus the church as to doctrine and the worship thence derived. The like is also understood by carrying iniquities where it is predicated of the Lord, who was the grand prophet, for He represented, in His own person, how contumeliously the Jewish church treated divine truth or the Word, for He was the Word itself; wherefore their scourging Him, spitting in His face, smiting Him with a reed, setting a crown of thorns upon His head, giving Him vinegar to drink, dividing His garments, and lastly crucifying Him, were all representatives of the state of the church, as may be seen above, n. 93, 195 at the end, 627 at the end, 655; this is therefore signified by carrying iniquities, and in like manner also by the temptations which the Lord sustained, and which were infinitely more grievous than those sustained by any others; but to transfer the sins of others upon Himself, and, by admitting sorrows and punishments, to take them away, is contrary to the nature of the abolition of sins, for sins cannot be abolished except by repentance of the life of him who hath committed them: to take them away by derivation of another upon himself, is a dogma of the papists in which there is no truth. IV. *Concerning imputation, thus imputations of the Lord's merit:* that there can be no such thing as this imputation, is contrary to the laws of divine order described in the Word, which are that man should learn what the sin is which he is to shun, and what the truth is which he is to do, and that if he liveth contrary to truths, he must do the works of repentance; these with all and singular the things which the doctrine of the churches teach from the Word, would be superfluous and vain, if man could be saved by pronouncing certain expressions with a confidence of faith, as that God would have mercy on him for the sake of His Son, and by the passion of His cross, and so impute to him the merit of the Lord; for so man might live in evil, commit adulteries, steal and act fraudulently, exercise hatred and revenge, calumniate, &c. &c. because he cannot be saved by good works, but by faith alone, which is altogether abstracted from life; and yet it is blasphemy to say, that a man can live wickedly, and yet live from the Lord; it is likewise a contradiction that man must shun evils, and do good works, and yet be saved only by the faith of an imputed merit. The merit of the Lord is, that from His own proper power He subjugated the hells and glorified His Humanity, and thereby put Himself in the power of saving all who believe in Him, and do what he taught; this merit cannot possibly be attributed or imputed to any one, still less by the Father, inasmuch as it is the proper merit of the Lord, and salvation is also from the Lord, thus by the Lord, and not for the sake of Him. In a word no one can have attributed to him the merit of another with whom he is not in agree-

ment by his life, according to which every one is either rewarded or punished, but life from the Lord follows as a consequence from his merit. The imputation above mentioned is also contrary to the essence of Divine love, which extends to all, for it implies the loving one and not another except for the sake of another, and it is also contrary to justice, which requires that the reward of every one be in proportion as he liveth from the Lord. V. As to *the intercession of the Lord with the Father*, this falls indeed into the ideas of men altogether simple who cannot think otherwise of the three persons of the Divinity than as of three sitting and discoursing together concerning what is to be done, and one moving the other to be merciful for his sake, which is interceding: but the more learned see that by intercession is understood perpetual remembrance from love, inasmuch as the same essence or substance belongs to one person as to the other, and the same love, consequently the same mercy, which is not to be excited or recalled to memory by any intreating. *Apocalypse Explained*, *n.* 805.

[*To be continued.*]

FOR THE HERALD OF TRUTH.

Mr. Editor—

I find so many strange things—so many inconsistencies and contradictions in the literal sense of the sacred scriptures, that were it not for some ideas of the spiritual sense, which I have lately received, I should be almost driven to conclude that the Bible could not be the word of God. If you will explain the following subject you will give much satifaction to a friend who is deeply interested in seeking for truth. In Matthew i. 16. We read that *Jacob begat Joseph the Husband of Mary* of whom was born Jesus who is called Christ; and in Luke iii. 23, we read that the *same Joseph was the son of Heli.*

G. W. C.

FOR THE HERALD OF TRUTH.

Mr. Editor,

I often hear from the pulpit, very strange doctrines, or those which appear to me as such, because I find them so inconsistent and contradictory. I shall at present only mention one, and that is what is commonly called the doctrine of intercession.

According to this, the Lord Jesus Christ is represented as standing at the right hand of the Father, and continually interceding and begging him to forgive sinful man and receive him into favour, and some say that he only intercedes for the elect. Now, I cannot see any sense in this. For we are told that God of his own free will elected from all eternity a certain number to salvation, and of course predetermined all the rest to eternal misery. If this is true, it appears to me that all intercession must be perfectly useless. Or if God the Father promised to God the Son, a certain part of the human race as a compensation for his sufferings, I cannot see how the Father could offer any less, or how the Son ask any more. And it is easy to see that while they both stand to their agreement, there can be no room for any intercession. Nor can I conceive of any possible way to make it necessary, unless we suppose that God the Father refuses to fulfill his part of the agreement. And even then if these two persons in the trinity are equal as we are told they are, it would appear that the Son would demand his due as a matter of right, rather than ask it as a favour.

I have often requested information on this point of persons of different denominations but could never obtain any satisfaction, if therefore you, Mr. Editor, or any of your correspondents can make this subject appear plain and consistent, I shall be almost obliged to conclude that there is more light in the New Church than can be found amongst others. PHILALETHES.

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The above communication, as well as that of G. W. C. shall receive an answer as soon as convenient. *Ed.*

ERRATA.

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In No. 13, page 252, line 16th from the top, instead of the salvation of the Jewish Church, read the subversion of the Jewish Church. Also page 253, line 14th from bottom instead of "He planeth his delight," read "He placeth his delight."

In No. 14, p. 262, line 20th from top, instead of It is a noun formed from that which &c. read It is a noun formed from that verb which, &c. Same p. 4th line from bottom instead of men read me. p. 264, line 20th from top strike out was; 24th, instead of practical dream, read poetical dream.

In No. 15, p. 675, line 7 from top, instead of, "He that sanctifieth" read "He that sacrificeth." Same p. line 4, from bottom instead of "and fall by a blow," read "and shall by a blow," &c. p. 276, line 2, from bottom instead of "shall being a witness" read "shall bring a witness."